

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



LESSONS OF THE ANNIVERSARY

John LaFarge, S.J.

•

THE CATHOLIC INTERRACIAL COUNCIL

Harry McNeill

•

THE LITURGY AND THE NEGRO CATHOLIC

Emanuel A. Romero

•

THE TEST OF OUR DEMOCRACY

EDITORIAL

•

EDITORIALS • REVIEWS • STATISTICS

February, 1941

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

February—1941

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.....	13,000,000
Estimated Number of Protestant Negroes...	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges.....	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	327,726
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

The Universal Church

Christ came into the world and died for all mankind. He left His Church as a divine legacy to all the sons of men to insure their eternal salvation. Christ is the Redeemer of all men, not just a section of men. There is no caste system in His Church because it is a universal Church. . . .

All men are welcomed into membership in the Church of Christ. Its portals are not slammed in the face of anyone because of color of skin or racial antecedents. Like Christ Himself the Catholic Church thirsts only for souls and that thirst remains unquenchable while there are souls to be gained for God's kingdom on earth.

Here in the United States the Church invites all to membership. We are happy because thousands of our colored brethren have heeded the invitation and we joyfully share full fellowship in spiritual relationships.

Slowly but surely they are giving pastors from their race to aid in the conversion of their people. Four Negroes were ordained early this year in the seminary at Bay St. Louis, Miss. Two of them are from the deep South and two from the far North. They are the advance guard of a peaceful army of missionaries from their race who will help to swell the tide of conversions among their people.

They are thrice welcome in the ranks of the priesthood of the Church.

—*The Catholic Universe Bulletin*

This Month and Next

IN THIS issue we have several articles about the Sixth Anniversary of the Catholic Interracial Council, held on Sunday, January 17th. . . . The REV. JOHN LAFARGE, S.J., contributes an important article, "The Lessons of the Anniversary." . . . The address of welcome which was delivered by HARRY McNEILL is carried in this issue under the title, "The Catholic Interracial Council." Dr. McNeill, president of the Council, is professor of philosophy at Fordham University, School of Education. . . . EMANUEL A. ROMERO, a frequent contributor to the REVIEW, contributes a very interesting paper entitled, "The Liturgy and the Negro Catholic." Mr. Romero is recorder of the Council and secretary of the Catholic Laymen's Union. . . . We are indebted to the *Boston Globe* and its sports editor, VICTOR O. JONES, for permission to reprint a splendid tribute to Lou Montgomery, Negro football star at Boston College. . . . We call particular attention to a most important communication from JAMES McGURRIN, President-General of the American-Irish Historical Society. We regard this brief letter as an important contribution to the Catholic interracial movement. . . . The excellent book reviews appearing in this issue are by FRANCIS S. MOSELEY and THOMAS F. DOYLE. Mr. Moseley is associate editor of the REVIEW and is president of the Teachers' Alliance. Mr. Doyle, a more recent contributor to our pages, is the author of "We Irish Can't Be Neutral!" and "John Boyle O'Reilly, Catholic Interracialist."

"What Can I Do?"

This question, frequently asked by members and visitors, finds an answer in the suggestions made at the anniversary conference. The specific proposals may be summarized as follows:

- 1.) Secure an engagement for one of our speakers to address your Catholic organizations, parish society or sodality.
- 2.) Interest your friends in subscribing to the REVIEW.
- 3.) Scores of Catholic High School Libraries would be glad to receive gift subscriptions to the INTER-RACIAL REVIEW. Here is a wonderful opportunity for enlightening the Catholic leaders of tomorrow.

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FEBRUARY, 1941

No. 2

THE TEST OF OUR DEMOCRACY

The sixth anniversary meeting of the Catholic Interracial Council was of outstanding significance. Here was attached a definite challenge to Catholics throughout the nation. At this meeting a stirring indictment was presented of our conventional American policy of racial discrimination in the field of employment. Specific and uncompromising findings were unanimously adopted. The American people were urged to condemn and repudiate this unjust and dangerous American attitude which is a menace to our democratic way of life.

One of the panel board—Judge Stephen S. Jackson of the Children's Court of the City of New York—testified that qualified Negroes were refused jobs at Aircraft plants where workers were urgently needed to help build our national defense—*solely on the ground of color*. This forthright charge stirred deep emotions of resentment in the hearts of everyone present. Catholic, non-Catholic, white, Negro, clergy and laity, left the meeting with the determination that something must be done regarding this outrageous

policy and about the age-old American attitude that it's quite all right to exclude Negroes from employment.

Is this of primary concern to Catholics? The answer must be "yes," since Catholic teachings for 2,000 years have insisted upon the equality of human rights, and the common dignity and destiny of all men. Nowhere is there to be found a more insistent injunction than that contained in the great encyclicals upholding the right to work, the right to a living wage, the right to a family living wage.

Certainly, no Catholic in America sharing in this national responsibility can remain apathetic, indifferent, inarticulate or inactive in the face of this flagrant denial of God-given human rights by the aircraft companies and many other employers. This violates the fundamental rights of American citizenship and the very principles of democracy that we, as a nation, are preparing to defend.

Accordingly, we call for action on the part of the Catholic laity of America that will measure up to

the solemn pronouncements of the Encyclicals, the admonitions of the Catholic Hierarchy, and the fine example already set by the Catholic press which has been in the forefront in denouncing this unjust discrimination and calling for a new attitude on the part of these employers.

Specifically, we think this challenge should stir Catholic organizations to take a forthright stand regarding this evil because it is unjust, it is un-American and un-Catholic. It is far better that we be moved to action because it is *unjust* rather than to wait until it becomes a *danger* to our national unity.

Dangerous? Yes, certainly. Can you think of anything that would so deeply arouse the just resentment of a self-respecting racial group? Can you conceive of a more powerful weapon in the hands of Communist agitators?

The INTERRACIAL REVIEW transmits the challenge of the sixth anniversary meeting to Catholic organizations throughout the country for their considered study and action. This problem will not be solved by mere legislation or the utterances of our public officials. It will yield to the most powerful force in our democracy: public opinion—openly and boldly expressed and publicized.

The voice of 21,000,000 Catholics would be heard!

A Forthright Tribute

We are indebted to James J. McGurrin, President-General of the American-Irish Historical Society, for his wholehearted indorsement, published in this issue of THE REVIEW, of the work of the Catholic Interracial Council. Mr. McGurrin, a distinguished citizen and an outstanding Catholic layman, has long been interested in our movement. He speaks out of a deep appreciation of the extent and urgency of the problems which confront the Negro and his friends. More importantly, he recognizes the potentiality for wider co-operation and assistance in the solution of these problems that lies within the Irish-American community. The citation of Daniel O'Connell's splendid and heartening espousal of the Negro's cause is extremely pertinent in this plea for the maintenance of the spirit of generosity and good will associated with the Irish character. We are glad that Mr. McGurrin approves so heartily the recent articles in THE REVIEW discussing the attitude of Irish-Americans toward the Negro and the unselfish interest manifested

in their welfare by the unforgettable John Boyle O'Reilly.

Mr. McGurrin speaks with enhanced authority as the head of an eminent society which combines with its deep interest in Irish culture and literature a staunch avowal of American principles and ideals. In the Constitution of the American-Irish Historical Society we read that among its objects are: "To promote and foster an honorable and national spirit of patriotism, which will know no lines of division, which will be based upon loyalty to the laws, institutions and spirit of the Republic, to whose upbuilding the Irish element has unselfishly contributed in blood and treasure, a patriotism whose simple watchwords will be true Americanism and human freedom, and *which has no concern for any man's race, color or creed, measuring him only by his conduct, effort and achievement.*"

As Catholic interracialists we are proud to salute, in turn, the American-Irish Historical Society and its esteemed President.

French Negro Patriot

A Negro Frenchman emerges as one of the outstanding heroes of the war. This is Adolphe Felix Sylvestre Eboue, the first of the French Colonials to strike a decisive blow at the Nazis.

Today this native of the French West Indian island of Martinique is Governor General, not of one province, but of all French Equatorial Africa, a kingdom immeasurably larger than any Negro has ever before ruled. A man of exceptional forcefulness and will power, he exercises jurisdiction over a population of 3,500,000 natives as well as thousands of white, and enjoys their unqualified respect.

For, as Leland Stowe, special correspondent of the *Chicago Daily News*, says, he is, after all, a Frenchman. "More than any other individual or group of individuals, one man saved the vast resources of the French Congo for 'Free France.' Through an almost incredible bit of poetic justice the man who did this was a black man, a native of the French West Indian Island of Martinique. The French republic had educated him and reared him in both social and political equality. It had made him a trusted leader of its colonial civil service in West Africa, a chief administrator in Guadeloupe and finally the civil Governor of the extremely strategical province of Chad in

northernmost Equatorial Africa. Because of this, Adolphe Felix Sylvestre Eboue became the first man anywhere in the far-flung French colonial empire to strike a decisive blow against the Axis."

Early last September, Eboue was in charge of Chad Province, the link between French West Africa (then about to repulse the overtures of General de Gaulle) and the overwhelmingly important Anglo-Egyptian Sudan, with its rich cotton-growing valleys. If the pro-Vichy French authorities in Dakar could browbeat Civil Governor Eboue into falling in line and abandoning Chad to the Government of Petain and Laval, German and Italian troops might invade the Sudan from Chad and so conquer Egypt from the rear.

When the Dakar authorities informed Eboue that emissaries from Vichy were en route to Fort Lamy and ordered him to declare adherence to Vichy at once, Eboue replied that no emissaries of the "traitorous" Vichy Government would be received by him, that none of them would be allowed inside Chad Province, and that any or all who set foot in that territory would be arrested on the spot. He followed up this refusal by the flat declaration that Chad had joined the "Free France" movement. His troops, to a man, stood by him in that declaration against surrender to Nazism.

His leadership and example inspired all of French Equatorial Africa to declare its loyalty to the French republic, and paved the way for the arrival of another loyal Frenchman, General de Larminat, who reached the French Congo in disguise. Events moved fast. Resident Governor General Husson was placed under lock and key after protesting that he would support Vichy. De Larminat became High Commissioner of all French Equatorial Africa and Eboue, enemy of totalitarianism, became Governor General.

His French and native troops are consecrated to a cause they affirm is not lost and to a nation's freedom, which may have been saved—oddly enough in darkest Africa, as Mr. Stowe says—by the example and courage of a Black Frenchman.

What a lesson is to be learned from this stirring chapter from contemporary history! The policy of the French republic to give advantages and responsibilities to French Negroes has been gloriously vindicated by this striking demonstration of the inherent capacity of the Negro to rise to situations that call for courage, initiative and leadership, as well as patriotism of the highest order.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

COMING EVENTS

Xavier will be a very busy place during the next three months: musicales, an opera, a Shakespearean drama, the annual alumni Charity Ball, celebration of the Fiftieth Anniversary of the Sisters of the Blessed Sacrament, and other interesting activities. Under the sponsorship of the Music Students' League, the monthly musicales continue to hold the number one spot in collegiate entertainment for music lovers of Louisiana. Under the able direction of William Shields, member of the department of English, student members of the Little Theatre of Xavier are preparing to make the presentation of one of the best known and loved productions of the "Bard of Avon": "The Taming of the Shrew." In the leading male role is cast Arnaud Mitchell, Xavier's brilliant all-American tackle of the gridiron who hails from Kansas City, Kansas.

The alumni Charity Ball is an event staged annually in an effort to raise funds so that the University might operate a free public clinic. This year, students of the University participate in a contest which will select a "Queen" and, for the first time, a "King." Among those entered in the contest are Misses Laura Marie Roberts, Undine Davis and Veronica Moutusamy; Messrs. Charles Thibodeaux, Delmas Davis, Herbert C. Mitchell and Oliver H. Barconey.

BASKETBALL

The Xavier University Gold Rush cagers are currently setting "Dixie" on fire with a tour of the leading schools of this area: Florida A. & M., Tuskegee Institute, Talladega College, Alabama State Teachers' College, Knoxville College, Fisk University and Lane College. The Xavierites seem headed for another Southern Intercollegiate Athletic Conference championship. The Gold Rush won the title in '38 and '39, and this year are undefeated to date after meeting teams of three different conferences: S.I.A.C., Southwest and Bi-State conferences.

LESSONS OF THE ANNIVERSARY

By JOHN LAFARGE, S.J.

IT IS NOT easy to appraise an affair in which one has taken an active part. The least familiarized observers are apt to be the truest. Nevertheless, what particularly impressed me about the celebration on January 19th has been expressed by many others who were present. It may be summed up as the *fact* of unusual interest created, and the *reason* for this interest.

The fact of this interest was obvious, and is expressed by other contributors to this issue.

The reason for this interest cannot be accounted for by the mere circumstance that a number of prominent and interesting people of both races were gathered together; nor merely by the importance and urgency of the topics discussed. There was considerably more at stake. I believe the principal source of the interest created by the addressed and events of the Sixth Anniversary lay in this, that they clearly illustrated one great, essential point: the only *practical*, the only *Christian* and the only completely satisfying method of solving a major social problem, and particularly the crucial problem of racial discrimination industry, is that of drawing to a perfectly logical conclusion *all* that is implied in the notion of an individual human being.

The questions discussed, in last analysis, were not questions of race. They were questions of our common humanity. They were the concerns of *every* citizen, of every father or mother of a family, of every working young man; of every human being for all time as long as the world remains as it is and our country remains as it is.

They were questions that confront all Americans in a time when every energy of our citizenship is strained toward the country's defense. They were likewise questions that must be answered by those who wish to save their souls and to fulfill the heavy obligations laid upon them, in a religious and moral sense, as members of society.

The essential thing, in other words, about the young workers—to use a prominent instance—whose fate we discussed—was not that they were Negroes or that those who refused them employment were white men; but that these youths were future builders of our nation. Those who refused to employ them were men who did not recognize in *their* instance the common bond which was readily extended to others.

Father Boland spoke succinctly of the widespread exclusion of Negroes from hotel jobs in New York City; also of the *beneficial* results obtained, in this respect, by the inclusion of Negroes in the Hotel Trade Union Council; and of a parallel situation with regard to the building trades. The question is not primarily that of employing Negroes or not employing them—*simply as Negroes*—it is a question of individual persons obtaining jobs for which they are fitted and of not being excluded from them because of accidental and irrelevant circumstances of color.

The most profound lesson conveyed by the events of the day, the religious as well as the cultural events, was that mysterious truth: if we understand *all* that is in the human being, as he is conveyed and treated according to Christian teaching, we find in him the entire justification for all those rights for which interracial justice contends. But we likewise find in him the only adequate and effective motive why those who are immediately affected by those rights must feel bound to see that he obtains them. Christianity establishes the full dignity of the individual human person, as a subject of rights and obligations. But it likewise establishes a supernatural *bond* between all human persons. This bond is infinitely higher and more effective than any merely human bonds, whether of race, nationality or ordinary association. It is a superhuman and an eternal bond, the bond of the New Race created in the Blood of the Redeemer, Christ.

Day by day a tremendous choice becomes more and more imminent among Americans as to the Negro in our midst.

For the white man, it is a question of choosing whether he is to continue to treat the Negro *essentially* as a member of a minority group. Accidentally, minority status and conditions entitle the Negro to various kinds of special benevolences just as his minority status is used as a ground for special malevolences. The need for special benevolences will continue as long as the Negro group is subject to the handicaps it now experiences in our public life. But no amount of special benevolences can *make up for* the lack of the treatment of the Negro as a man, simply as man, in those things that concern all of us simply as men, our universal needs, our universal claims on life, liberty and the pursuit of happiness.

The Negro, on the other hand, is obliged to choose whether he intends to concentrate upon obtaining *solely* these special benevolences, or whether he shall seize the present moment as an occasion to lay stress, first and foremost, upon those things which are of universal import, that concern all other citizens quite as much as they do the Negro. His problem, of course, is so to do encompass this end so as not to lose the hard-won accidental benevolences into the bargain. But he will soon find, if this policy is intelligently and consistently pursued, that there is no better guarantee, indeed that it is the only *sole* guarantee for the preservation of his hard-won "group" gains, if he is ready to take his stand with relentless consistency for those rights and obligations which are of universal human import.

The speakers during the day's program were not satisfied at illustrating these truth. In one way or another they brought out severe demands that the recognition of such a program lays upon persons of either the majority or the minority group.

The Catholic interracial program is no facile cure-all. It is no patent medicine which will heal our aches and pains by simple external application three times a day to the part affected. No such cure-alls exist, and it is a waste of time to look for them, a deceit to peddle them. The program is a basis for action, a guide to fruitful and effective self-sacrifice. It is a challenge, not a rest-cure.

Once such a choice has been made, as here indicated, it places specific and severe demands upon the

members of either group. It is not easy for the white man persistently and consistently to recognize the implications of being a member of the Mystical Body of Christ, to renounce double standards of justice when such standards meet with overwhelming approval of the general or the local social group in which he lives and earns his daily bread.

On the other hand, if the Negro bases his appeal for justice upon the rights and dignity of the individual human person, he cannot be concerned solely with the problems of his own group. Even though the Negro experiences relatively far greater injustices than does the member of any other social group in the country, he cannot escape the logical conclusion of this principle, which is that *essentially* and *fundamentally* his concern is for all men, without regard to what group they belong to.

A notable application of this truth is in the field of trade unionism. The Negro, if he is logical in the application of Christian interracialism, cannot be content merely with securing just and equitable treatment from the unions for himself. He must also be concerned with the problems and fate of all union workers. It is to his own interest that a just social order be established in every phase of the industrial world.

In the same way, the lot of the Negro tenant farmer is intimately concerned with the lot of the white farmer. The Negro may suffer special exclusions and special insecurities, yet in the long run his own lot will be mostly greatly aided if he is concerned with

Negro Priests Ordained

Four Negro members of the 1941 ordination class of St. Augustine's Seminary, Bay St. Louis, Miss., conducted by the Society of the Divine Word, were ordained January 10, by the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez.

PICTURE (from left to right): Rev. Richard Winters, S.V.D., Rev. Leander Martin, S.V.D., the Most Rev. Richard O. Gerow, D.D., Rev. Maxine Williams, S.V.D., Rev. George Wilson, S.V.D.



the application of social justice in the rural field to all men, regardless of race or color.

The charity of Christ overcomes all human weaknesses and lifts the human heart up to heroic heights, sustains purpose and fortifies character. Only this charity will suffice to inspire and sustain the effort that is needed for such a program. No special charity is required for white and colored men to confer together and work together for worthy purposes. This is a natural and normal procedure for reasonable people. Only unreason and prejudice sets obstacles

to it. But great charity is required for each person to overcome his own petty personal interests and selfishness, so that this cooperative effort may be directed to the very highest and most constructive end.

* * * *

This is why Catholic interracialists seek their strength at the foot of the Altar, uniting in common participation with that Divine Oblation which is the redemption of the world and the pledge of the Kingdom of God. These are a few lessons to be drawn from the events of January 19.

THE CATHOLIC INTERRACIAL COUNCIL

ADDRESS BY HARRY MCNEILL

THE FIRST half of this interracial day was under the auspices of the Catholic Laymen's Union, a society of Negro professional men which celebrates this year its fourteenth birthday.

The program this afternoon is under the auspices of The Catholic Interracial Council. The Council also celebrates on this occasion an anniversary—its sixth birthday. So while the Laymen's Union is an adolescent of fourteen years, full of wisdom and grace before God and men, the Interracial Council is a mere child of six years.

Of course, comparisons are disagreeable, but even should I risk one here, the members of the Laymen's Union could hardly take offense because we of the Council rejoice in the fact that a good representation of Laymen's Union men is found in the Council. So that if the Council should manifest accomplishments beyond its years, it would be in no small measure due to the endowment of experience and energy brought to it by men of the Laymen's Union.

As its name indicates, the Council is interracial in character; it has Negro and white members; and we are proud to say that they come from very diverse walks in life. We think that we include an adequate cross-section of society, which fact equips us so much better to perform our task.

Our goal is a simple one. We seek interracial justice. We reject the myth of racial inferiority, we reprobate discriminatory practices that violate the dignity of man and would base his value upon the acci-

dent of color; we insist upon the unity of the human race and the inviolability of the human person. We make no boast to fulfill perfectly the Gospel idea of a hunger and thirst after justice, but we like to think that we have a healthy appetite for it, and that in accordance with the Gospel promise we shall have our fill. Ours is definitely not a sour-grapes program. It is not designed to console the Negro in misery by reason of white men's sins. We lose no time in a belabored search for far-fetched compensations in an intolerable and remedial situation.

How do we justify our ideal? We take our stand upon the Encyclicals. They have come forth in profusion in modern times for the guidance and inspiration of the faithful and the world at large. No vital issue has been side-stepped or overlooked: education, Christian marriage, the rights of the laboring masses, the reconstruction of the social order, Catholic Action,—the very question of Racism itself.

We have scrutinized and fine-combed these Papal directives and nowhere have we found a distinction, a reservation, a caution discriminating against the Negro. On the contrary, we have found an express condemnation of Racism in the most emphatic, and I might say, dramatic manner. On March 2, 1939, Pope Pius XII was elected to the Papacy. With keen anticipation the whole world awaited his first encyclical pronouncement. For eight months they waited. Three times on the verge of publication, it was as many times withdrawn for revision so as to

provide the most timely instruction on the most crucial problems of the day. When finally issued, it was found to have selected for condemnation, two out of all the manifold evils of the hour—Racism and Statism. Racism was branded as a pernicious error consisting in “the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross.”

And, lest one might consider the condemnation of Racism to apply only to persecutions in foreign lands, the Holy Father reminds us, in his special Encyclical of Nov. 1, 1939, to the American Hierarchy of his special concern for the American Negro. He wrote: “We confess that We feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education We know they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and We pray fruitful success for those whose generous zeal is devoted to their welfare.”

Thus the Council, following the Papal instructions,

pursues the goal of interracial justice, which is the antithesis of Racism and disregard for Negro rights. The Council considers itself primarily an educational agency. It aims to enlighten men's minds with the truth that beareth away the victory. For this reason it publishes the monthly *INTERRACIAL REVIEW* and a monthly news service, and it sponsors every modern device designed to communicate the truth to men. But realizing that justice is a moral virtue located in man's will, the Council recognizes the need of means other than mere instruction for its inculcation. Our interracial day began with Mass and it closes with Vespers, whereby we implore Divine assistance to aid our efforts. Moreover, we look to good example as a powerful means of influencing the wills of men. This very interracial day is aimed to demonstrate the feasibility and desirability of interracial exchanges and co-operation. We worship together, we eat together, we put our heads together regarding a problem of mutual concern. We recognize our human brotherhood and solidarity. We enjoy and profit by what each has to offer to the other; knowledge, understanding, respect, affection. And so with this explanation of our activities, we carry on with our demonstration of interracial co-operation.

THE LITURGY AND THE NEGRO CATHOLIC

By EMANUEL A. ROMERO

ON SUNDAY, January 19, the Catholic Laymen's Union of New York and the Catholic Interracial Council celebrated their fourteenth and sixth anniversaries, respectively. The day began with Mass (Dialog Mass) at 9 a. m. at St. Peter's Church in Barclay Street. This was followed by a Communion Breakfast at the Terminal Banquet Room at 47 Vesey Street, just around the corner from the church. In the afternoon there was a reception at the De Porres Center, 20 Vesey Street, which is the headquarters of the Interracial Council. At 2 p. m. a Conference was held in the lower church at St. Peter's. The closing event of the day was Vespers in the Upper Church.

No one who was present at the Vespers will forget the impressive setting. First was the beauty of the edifice, a splendid example of Colonial architecture. Its interior decoration and paintings inspire one to

worship and prayer. Then there was the combined choirs of the Scholas Cantorum and the Blessed Martin Choral Group, attired in their respective robes. The central figure in this group was Dr. Becket Gibbs, director of the Schola Cantorum, who conducted the joint choir in the singing of the Vespers. He is an outstanding authority on Gregorian Chant in America and an apostle in spreading the movement for a widespread and general use of the Liturgy by the laity. His mission to which he is devoting his life can best be expressed in the words of Father Gerard Ellard, S.J., in *Men at Work at Worship*: “If the plain men and women in the pews are once more to do the bulk of the singing at Catholic worship, the music itself must become again what it was when they sing congregationally. It must be simple, easy, within their limited, commonplace capacities. If this collec-

tive song, too, is to be viewed, as the Church insists, as an expression of communal praying, then it must be in a musical style as worthy of God as possible."

There seems to be a growing need for the services of such organizations as The Schola Cantorum. The Schola Cantorum of the Liturgical Arts Society, New York, is composed of a small number of white Catholic lawyers, architects, teachers and men in other professional lines. For a number of years this group has sung High Mass at frequent intervals in the churches in New York, and several times they have sang Vespers antiphonally together with the Pius X School of Sacred Music choir. Under the direction of Dr. Becket Gibbs, this group of men are endeavoring to give the proper interpretation to the Gregorian Chant.

The Blessed Martin Choral Group is another organization that is available. It is composed entirely of Negro men and women singers, representing every walk in life. They are under the direction of Father Cannon, O.P., and their activities are supervised by Father Norbert George, O.P. of the Blessed Martin de Porres Guild. The choir was originally organized as a part of the movement that was set on foot some years ago by Father Edward L. Hughes, O.P., to further the cause of Blessed Martin de Porres.

The *Missa Recitata* (Dialog or Community Mass), in which the congregation joins in saying the prayers during the Mass, is being introduced more and more frequently throughout the country. The modern promotion of the Dialog Mass dates back as far as 1909. By the outbreak of the first World War many European countries had adopted it. It became known as "the people's Mass" and "the Mass with the Laymen's voice." It received its greatest impetus during the pontificate of Pius XI. In 1922 the International Eucharist Congress met at Rome and it is reported that the Holy Father celebrated Mass in St. Peter's with the people answering him in unison. It was introduced into the United States about the year 1926. It spread rapidly in colleges and sodalities of the Blessed Virgin, but has not been so popular in parochial activities. It received a very great impetus at the National Liturgical Congress held in Chicago in October, 1940. Since Archbishop Spellman was invested with the See of New York a noticeable increase in its use is observed. Instruction in this mode of assisting at Mass is answering many of the longings of those who want to know and understand more

about the Catholic religion than they now do. The Catholic Laymen's Union of New York sponsors a bi-monthly Interracial Mass at Old St. Peter's Church in Barclay Street. Those who have attended the Mass and joined in the *Missa Recitata* have a better appreciation of the beauty of the Mass and its place in the Liturgy of the Church.

It has been suggested that the Convert Classes now being conducted in the churches include a course in congregational singing as a means of better interpreting the Liturgy of the Church. Many think this plan would have a spontaneous response and would fill a long-felt want. Praising God through His litanies and the voice of the Church is stimulating the worshiper and more so to the Negro who enjoys the singing of the Psalms or the chanting of the offices of Vespers and Complin. Pius XI, in his encyclical, *On Divine Worship*, said: "In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed."

The Devotion of the Miraculous Medal also offers a good opportunity for the training of a congregation in participating in reciting the prayers and singing of hymns. It is an inspiring sight to visit one of the churches in Harlem: as an illustration St. Thomas the Apostle on West 118th Street, near St. Nicholas Avenue—on a Monday night at eight o'clock. The service is held in the lower church which seats about 1,000. The church is comfortably filled, and a goodly number are Protestants. They join in saying the prayers and singing the hymns with great fervor; and as the service closes, amidst the dimming of the lights, you hear the chorus of voices raised in a mighty volume singing "O Mary conceived without sin, pray for us who have recourse to thee."

The Negro is both musical and spiritual. The liturgy of the Church appeals strongly to him. To make it possible for him to have a better understanding of the why and wherefore of what he sees and hears would soon make him an active participant in the Liturgy and give him a greater appreciation of

its meaning and its beauty. For the final purpose of all sacred music, according to Pius X, is: "Sacred music, being a complementary part of the solemn liturgy, participates in the general scope of liturgy, which is the glory of God and the sanctification and edification of the faithful. . . . Since its principal

office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion and better disposed for the reception of the fruits of grace."

A GREAT SPORTSMAN

By VICTOR O. JONES

Sports Editor Boston Globe

OF ALL the many glory banquets that have been given to Boston College players individually in the last two months, I can't think of any one that is more deserved than the one they're hurling at Lou Montgomery tomorrow night. Hula Lou, the Brockton Negro, isn't the greatest footballer on that glittering Boston College squad. Maybe he didn't win a lot of games on the playing field, but if he hadn't been a thorough-going sportsman, there could have been a fine scandal and instead of a celebrated football performance, there'd have been a *cause célèbre*, if you'll pardon my French.

Any time a Northern college undertakes to bar a regularly enrolled student from any of its teams because of race or color, you have the makings for a fine stinkaroo. Lou Montgomery was held out of several games played right in Boston, left at home for the first "bowl" invasion to Dallas a year ago, and was left to his own devices on two trips to New Orleans for the Tulane and Sugar Bowl games.

Team and College Came First With Lou

There's no particular point now of going into the problem presented by the South's refusal to allow Blacks and Whites to compete on an equal footing. Up here in the North we consider it un-American. Down South, they don't. It takes time and you and I will probably live to see the last vestiges of racial discrimination washed away. Or, again, things may get worse before they get better; or that, at least, would seem to be the trend in Europe.

At any rate, from the day when Montgomery was first held out of a game against a Southern team, there has been plenty of sentiment on his side in these parts. More than one movement to "do something about it" got under way. In the end, there never was a real protest raised, and the reason was—Lou Montgomery.

It can't be pleasant to be a student in a college, to be accepted as such by all the officials, teachers and other students and then to be suddenly disavowed. It would be very easy for a boy in that position to lend himself to any movement which would restore to him his rights.

Lou never failed to throw cold water on all attempts to make an issue out of his case. Whatever his own feelings may have been, the team and the college came first with him. Games against Southern teams meant a chance for big gates and national recognition and he willingly stepped aside so that his team could get its cracks at those gates and at that recognition.

Welcome at Bay St. Louis Recalled

Lou made the two trips to New Orleans, spending all his time away from the squad as the personal guest of Ralph Metcalfe, the old sprinter. That Sugar Bowl trip has left all of us with some pretty stirring memories, but the scene I'll remember longest, I think, was that of our arrival at Bay St. Louis on a rainy dawn.

We all piled out of one end of the Pullmans to fall into the arms of the Sugar Bowl Committee, the Lieutenant Governor of Mississippi, local big wigs, newspapermen and flashlight photographers. In the midst of all this welcome warmth and general whoop-la, I happened to glance down the platform and there was Lou getting off the rear car, to be greeted by a handful of Negroes who had gathered in the Jim Crow waiting room. They and the Pullman porters were the only ones conscious of his presence.

During our stay down South, we didn't see much of Lou. He stayed away from Bay St. Louis except for a few short visits and always he bravely boasted he was having a whale of a time in New Orleans. But it wasn't at Joe David's Christmas party, or at An-

toine's, or at any of those other affairs arranged for the Boston College expeditionary forces. Lou stayed away even from the workouts because if he'd dropped in to watch, local custom would have limited him to the Jim Crow stands on the wrong side of the field.

Self-Sacrifice Lou's Long Suit

And while his teammates were performing before 73,000 people with all the country's hot-shot writers turning out columns and columns on the Sugar Bowl classic, Lou had to be content with playing in a sandlot Chocolate Bowl game witnessed by 4,000 spectators and dismissed with a chuckle and a couple of paragraphs by the New Orleans papers.

It couldn't have been fun for Lou at times during the last three years. Some of the things that happened to him must have been harder to take than the blocks and tackles that go with the game. But he stuck it out. You can't have a great team of any kind

without considerable self-sacrifice and it was Lou's fate to be called upon to supply that ingredient more than any other player. And he did supply it—by the ton.

It took many, many things to sweep Boston College football from the comparative swamps of two years ago to the heights it now occupies. Fine coaching went into the task, fine material. A great deal of spirit and courage. There was Toz' blocking, Charley's forward passing, the great improvement in Chet, the marvelous work of the guards and tackles. But all these would have gone for naught if Lou had lost his control for just a minute, had uttered just one squawk or railed even briefly against his fate. Just one peep out of him and a Pandora's box of trouble could have descended upon a Utopian scene.

Lou's very proud of his Boston College connection and Boston College, if I may say so, ought to be very proud of Lou.

COMMUNICATION



To the Editor:

THE INTERRACIAL REVIEW has rendered a service of incalculable value by publishing the two excellent articles of Mr. Thomas F. Doyle, the talented Irish-American journalist, on "We Irish Can't Be Neutral" and "John Boyle O'Reilly." It is high time that American Catho-

olics, particularly those of Irish blood, should assume a larger measure of responsibility in the important task of working out a solution of the interracial problem.

As Mr. Doyle has pointed out, the sympathy of the Irish for the Negro is a tradition which dates back to the earliest days of the anti-slavery struggle. Wendell Phillips, in his famous lecture on Daniel O'Connell, told of how an English Tory approached the Irish Liberator in 1830, saying, "O'Connell, if

you will never go down to Freemasons' Hall with Buxton and Brougham here are twenty-seven votes on every Irish question. If you work for those Abolitionists, count us always against you." And O'Connell's reply was, "Gentlemen, God knows I speak for the saddest people under the sun, but may my right hand forget its cunning and my tongue cleave to the roof of my mouth if even to save Ireland I forget the Negro for one single hour."

We have the testimony of Frederick Douglass that when he visited Ireland in 1845, he "not only found a total absence of all prejudice against me because of my color, but was everywhere treated as a man and as a child of the common Father of us all." While in Ireland Douglass was a hero to the whole Irish nation. O'Connell presided at his meetings, the Lord Mayor of Cork gave a public breakfast in his honor; while the great Father Mathew entertained him at his home and presented him with a silver crucifix.

It is to be hoped that the sympathy and understanding so characteristic of the Irish will soon find practical expression through the active co-operation of Irish-American Catholics in the great cause of Interracial justice so eloquently espoused by the INTERRACIAL REVIEW.

JAMES MCGURRIN.

The writer is President-General of the Irish-American Historical Society.—Ed.

AS YOUTH SEES IT

EDITED BY YOUTH

Democracy

"WHERE is the democracy in the South which we are arming to defend?" At a Birmingham, Alabama, YWCA defense program conference held recently, this question brought itself very much to the foreground of the discussion platform. "... young Negro people are skeptical of the type of unity which is only asked of the Negroes during war times ... and little national duty can be expected from the 10,000,000 voteless of the South, those who are subject to mob rule, those who are share croppers, owning nothing on their farms. ... All those who took an active part in the discussion brought out the fact that Negroes are being discriminated upon greatly in the application of the draft act, and that the war department had fully endorse jim-crowism in the army." It would seem that "arming for defense" has a much deeper meaning than those who so liquidly use the term would realize. Since it is the Youth of a Nation which constitutes its Army it should be a sign of alarm to those who govern a nation that expressions such as those just quoted should be heard on the tongues of any part of that Youth. It is seldom that a man will fight for something which he does not possess ... especially if that possession should, rightfully, be his and has been denied him.

Catholic Action

A recent editorial in the *Washington International* contained the following remarks on the Catholic college graduate in Catholic Action: "But we do feel that Catholic collegians have oftentimes failed to absorb the training for leadership in Catholic Action. For many years we have been interested in study clubs and forums. ... It is particularly in this higher field of Catholic intellectual action that the Catholic college graduate so often fails. Many times he feels that a lecturer can tell him little that he has not already learned. He feels that he is above the average intellectual level of groups attending lectures and forums. He feels that small study circles would be immensely below his sphere of intellectual activity. In this attitude occasionally he is right. Generally, he is assuming too much." There are many of us who would find an extremely well-fitted cap in directing these accusations to our own supposedly well-groomed mentalities. Yet if it were true that our intellectual level exceeded that of the average Parishioner, might not the grafting of our little knowledge with the spiritual fervor and eagerness of the average Parishioner bear fruit a hundredfold in our educated hearts? No thing, however great, however beautiful, can long remain unshared without withering somewhat. And knowledge of one's Faith is not experience of that Faith!

"Out of these three strands, the Greek genius for philosophy and the beautiful, the Roman genius for law and administration, and the Christian revelation of the fact that all men are sons of the same eternal Father, was woven the fabric of medieval civilization. The learning of Greece, supported and extended by the imperial power of Rome and purified by the teachings of Christianity, gave mankind the culture which we in America have inherited and which underlies all our concepts of democracy and human dignity." These sentences were contained in an address given by Daniel J. McKenna, Dean of the University of Detroit Law School. Studied in the light of some of this column's earlier excerpts, does the Christian revelation of the fact that all men are sons of the same eternal Father underlie all our American concepts of democracy and human dignity? If not, what are we who have the force and sincerity of Youth doing to alter these concepts?

The Negro College

In a recent address at Lincoln University entitled "The Future of the Negro State College," Dr. W. E. Du Bois, with his customary depth of perception and infinite aptness of expression, made the following statement: "The People at Lincoln University have an extraordinary opportunity, not so much for social imitation and social conflict; but for social invention, for planning and carrying through methods by which, without hatred, agitation or upheaval, you can show the majority the way of life and in doing this you but reiterate the age-old custom that not from the overwhelming, rich and powerful groups which rule the world have come salvation and culture, but from the still small voice of the oppressed and the despised who knew more than to die and plan more than mere survival. ... Here science and education are being so administered that the place of the Negro in the world and his relation to the body of his fellow human beings are being made clear; and a fertile starting point prepared for a democracy of human cultures which will make peace in the world not only possible but profitable for all men."

* * * *

Apropos of last month's item about the American Youth Congress, the following items prove interesting developments: "On the issue of the American Youth Congress' radical tendencies, the National Student Federation of America by a three-to-one vote withdrew today from the organization it helped to form. The Federation also refused to affiliate with the International Student Service, although the latter group offered a \$3,000-a-year grant to the needy Federation. The vote to withdraw from the Youth Congress was taken despite a defense of the Congress by Miss Frances Williams, its executive secretary, who upheld the membership of the Young Communist League, and her denial that the money offered came 'from Moscow'." This is not only a healthy sign, but one which may indicate a change to a favorable compass-point in the philosophy of that portion of our American Youth which claims to represent Student America.

—MARGARET MCCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

The Armageddon of Infidels

ONE of the things that confirms my respect for the native intelligence and sound instincts of my race is the lack of enthusiasm among Negroes for a British victory. Most colored people, except an occasional Negro who has felt the pressure of the British heel on his neck in the West Indies or Africa, want England to win. But they are showing none of the naïve gullibility that leads so many of their white fellow-citizens to take Mr. Churchill's word for it that Britain is going all-out for God and the cherished ideals of human brotherhood and freedom.

Most Negroes take the position that England is engaged in another of her long series of imperialist wars. They hope England will win; for the English, on the whole, are a rather decent people, at least a great deal more decent than the Germans under Hitler. But they are not terrified by the prospect of a British defeat. The worst that will happen, they seem to think, is that Germany will chisel off a few colonies, most of which belonged to England's former allies, and that Europe will settle down to preparing for the next war.

I am not disposed wholly to share this attitude toward the war. It leaves too many important elements involved in the conflict out of account. It does show, however, that Negroes are able to sift the great mass of distortions, suppressions and tergiversations which appear in the press in the guise of news and get hold of at least a little piece of the truth, while their white compatriots are inclined to swallow the whole fabrication of lies. This example of African hard-headedness in the midst of Caucasian confusion and hysteria makes me rather proud to be a Negro.

The thing that puzzles me is why white Americans, with infinitely greater sources of information at their disposal, have not shown equal skepticism toward the professions of lofty idealism broadcast by the British and their stooges on this side of the water. The events of the past twenty years showed plainly that civilization was heading toward the disaster that has befallen us. British statesmen, including the now canonized Churchill, did nothing to arrest the forces that were rushing us toward moral anarchy. On the contrary, they accelerated the forces of destruction whenever they felt it was in the interest of the British Empire.

One of the movements which led to the present debacle was a phenomenon which might conveniently be called the revolt of the infidels. After the first World War there was universal increase in irreverence and irreligion. It was not

only an intellectual uprising against faith; in some countries the power of government was employed to overthrow the Church and destroy religion. Leaving Mexico out of account, because that was in our own backyard, there were nations in which religious persecution passed far beyond the bounds of argument and ridicule. In Germany and Russia the Church was attacked with all the secular arms of the State, police, soldiers, State-inspired propaganda and government-encouraged mobs. The enemies of religion had not yet resorted to the faggot and chopping block, but in Germany, at least, they were headed in that direction, via the concentration camp.

While the movement was most conspicuous in Christian countries, it was also present in the Moslem world. At least one dictator of a Mohammedan nation, Mustapha Kemal Attaturk, had adopted a Mexican policy toward the Sufi and other followers of the Prophet. Mohammedan clergymen, for instance, were forbidden to wear any garment or insignia which would distinguish them from laymen anywhere except in the mosques.

Did Britain attempt to arrest the worldwide trend toward godlessness anywhere within her sphere of influence? If she did, I have not heard of it. But I do remember how Britain played Jewish zealots and decadent Mohammedans off against each other in her own interests. I remember, too, how Britain played ball with Hitler so long as she felt that a Godless Germany would serve as a buffer against Russia. When Germany turned against her, Britain was just as ready to play ball with Godless Russia. Now Britain finds herself brought to bay at an Armageddon of materialism which is largely the result of her own intrigues. If she fails to come out of the conflict with a whole skin, that will probably be least of the evil consequences of the war.

Of Joy and Sorrow

The white man's song is a sad song,—
Though joy be in his keeping;
The black man's song is a glad song,—
Though scorn be his, and weeping.

Sweet words and kind the white man hears,
And murmurs ever after;
Hate hammers at the black man's ears,
But his lips are full of laughter.

* * * *

How shallow in the heart joy plants its seed,
Bringing to blossom but a bitter weed;
While from the deep-laid seed that sorrow sows
Springs happiness, more beautiful than any rose!

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● RACE HATRED STATUTE

UPHELD IN NEW JERSEY

Newton, N. J.—New Jersey's "rate hatred" statute was upheld by Sussex County Judge John C. Losey in the sentencing of William Kunze, national leader of the German-American Bund, and eight associates on indictments charging them with "promoting hatred against people of the Jewish religion."

Maximum penalties are three years in prison and \$5,000 fine.

● NOTED NEGRO CHEMIST TO

HELP ALABAMA CATHOLICS

Balling, Ala.—St. Teresa's mission band and village, in its plan to utilize the products of the village and of Alabama to the greatest advantage, will receive valuable assistance from Dr. G. W. Carver of Tuskegee Institute, Negro scientist and one of the country's leading chemists. Dr. Carver has devoted most of his time to research and has produced many useful articles from Southern agricultural products. The Rev. A. W. Terminiello is director of St. Teresa's mission band and village.

● MISSISSIPPI'S FIRST

NATIVE NEGRO PRIEST

Bay St. Louis, Miss., Jan. 28.—The first native Colored Mississippian to be ordained, Rev. Maxine Williams, S.V.D., has just sung his first Solemn Mass in the Church St. Rose de Lima, the parish in which he was born. He was ordained at St. Augustine's Seminary here.

● FOURTEEN RACIAL GROUPS

REPRESENTED AT BREAKFAST

Los Angeles, Calif., Feb. 7.—Two new racial groups were given place at the annual Communion Breakfast of the Holy Name Union addressed by the Most Rev. John J. Cantwell, Archbishop of Los Angeles, Sunday. Two thousand members attended.

Lithuanians, organized here recently by the Rt. Rev. Msgr. Julius Macejauskas, and Chinese, who were represented by Dr. Stanley H. Chan, are the two new groups that had places of honor among fourteen different racial group leaders.

Other organized groups, most of which have their own parishes, included those from two churches for the Colored and from Japanese, Polish, Maronite, Byzantine, Russian, Italian, Portuguese and many Spanish-speaking parishes and societies.

● COLORED STUDENTS'

COLLECTION OF VERSE

New Orleans, La., Feb. 7.—"Arrows of Gold," a collection of poems by students of Xavier University, has been published as part of the university's commemoration of the golden anniversary of the Sisters of the Blessed Sacrament. The volume was praised by Lyle Saxon, head of the W.P.A. Writers' Project in Louisiana and noted poet, as an expression of the Negro's soul.

● GOVERNOR LEHMAN'S MESSAGE

CONDEMNS DISCRIMINATION

In his annual message to the State Legislature, Governor Herbert H. Lehman pointed out that a national defense program cannot succeed without the genuine co-operation and assistance of industry. Said the Governor:

"The foundations of American democracy are weakened by those engaged in subversive activities, and, of course, no employer desires the services of anyone who does not believe in American principles. But I am convinced that the foundations of democracy are equally weakened by those who engaged in racial discrimination; by those who fail to give equal opportunity to American citizens regardless of race, color or creed."

● DIES SCORES

KU KLUX KLAN

Greenville, S. C., Jan. 4.—Congressman Martin Dies, chairman of House committee on un-American activities, has at last spoken out against the Ku Klux Klan. Passing through this tiny town on his way to Washington, he spoke in no uncertain terms on his attitude toward the Klan. Calling it un-American, Dies added that he was conducting a thorough investigation of the order in his home State.

● NEED TO IMPROVE HEALTH

OF NEGRO, SAYS DR. PARRAN

"From the standpoint of national health, it is essential that we intensify our efforts to improve the health of our Negro population," Surgeon General Thomas Parran of the United States Public Health Service recently wrote to Dr. Edward L. Turner, president of Meharry Medical College, Nashville, Tenn.

"This group," Dr. Parran continues, "suffers an abnormally high disease and death rate from many preventable causes. To improve the health of the Negroes, it is important to utilize more fully the services of additional Negro physicians, dentists and nurses."

No More Susceptible

Dr. Parran, who is a member of the national committee sponsoring the current endowment program of Meharry Medical College, holds firmly to the theory that the Negro, as a race, is in no particular sense more susceptible to disease than is his white neighbor, and that disease incidence and high mortality rate in the Negro group will lend themselves

to correction if the Negro can receive sanitary protection and medical treatment comparable to those enjoyed by the white, at a cost within his means.

● THREE NEGROES IN AIRCRAFT
FABRICATION PRODUCTION

Los Angeles (A.N.P.)—John H. Owens, 18-year-old graduate of the aircraft fabrication department of the Santa Monica Technical college, is one of the three colored boys among 60,000 airplane workers in southern California to actually get a job in the fabrication end of the plane industry under the national defense program.

Owens is a regular employe of the Douglas Aircraft Corporation of Santa Monica. After graduating from Polytechnic High School with a good record, Owens was given a free scholarship in the Santa Monica Technical College, through the N.Y.A. He was promised a job if he could make the grade, along with one other colored boy and five white boys of his class.

Owens completed the course with a perfect record both as to attendance, efficiency and manual skill and was given a job in the fabrication department upon completion of the course.

● COLLEGE EDUCATING WORKERS
IN CATHOLIC SOCIAL TEACHINGS

Chicago, Ill.—An extensive program of workers' education in Catholic social principles is being inaugurated at Loyola University, Chicago, in conjunction with the anniversaries of the two great labor encyclicals, *Rerum Novarum* and *Quadragesimo Anno*. An Institute of Labor Economics, a free evening labor school for workers and a labor lecture bureau are included in the program which is already under way with the Rev. Ralph A. Gallagher, S.J., chairman of the department of sociology at Loyola, in charge.

Loyola University is offering a full program of courses in public administration and labor economics for persons who desire specialized training for career work in these fields. This program has been started because of the increased emphasis in recent years on the government's responsibility for social welfare and the importance of labor in today's economic scheme, Father Gallagher points out.

● HOLY GHOST FATHERS
BUY PROVINCIAL HOUSE

On Jan. 17, the Holy Ghost Fathers of the Province of the United States purchased the residence at 1615 Manchester Lane, N. W., Washington, D. C., to serve as the headquarters of their provincial superior beginning March 1.

The American Province was organized in 1872, located successively in Arkansas, Pennsylvania, Connecticut and New York. Today it has establishments and missionary undertakings in eighteen dioceses of the United States, and to it is confided the Vicariate Apostolic of Kilimanjaro, Tanganyika Territory, East Africa, as its special foreign mission field.

BOOKS

NEW HAVEN NEGROES: A social History. By Robert Austin Warner. Yale University Press. 309 pages. \$3.50.

Caste was strong in New Haven in the days of Colonial Puritanism, and even after they became free, Negroes remained in a situation not far different from that of their parent-slaves. Abolitionism was an upper-class movement, Mr. Warner says, sponsored by religious and intellectual leaders, and its growth was mainly during the rural stage of American society. The great mass of the people were indifferent to the notion of racial justice, and organized labor was apathetic to Negro interests. The migration from rural to urban areas in the middle eighties afforded vast new opportunities to men in general, but the Negro lost rather than gained in the transition. They became more and more the slaves of lower wages and higher rents. White workers, immigrant and native-born, refused to work with them, and slowly they were forced from artisanship into menial service. Frederick Douglass claimed that he could get his son more easily into a lawyer's office to study law than into a blacksmithy to blow the bellows. It became hard for Negroes to acquire trades, but harder still to practice them. Improvements in family living conditions enabled more Americans than formerly to attain coveted standards of life, but these improvements were not for Negroes. Except in the houses of their masters, they lived and died by candlelight in unplastered rooms. Nor could Negro mothers give their children the care and training that were the birthright of white Americans.

This is the darkest side of a somber picture; for life did become easier in many respects for the Negro populace of this growing city. Mr. Warner traces their story against a vast background of national political and social development. Interracial students will welcome his analysis of the diversified factors which have persisted in limiting and defining Negro opportunity in this country. There are chapters of agitation and struggle in which Negro leaders, aided by white friends, pointed the way out of darkness. Tireless campaigning preceded the announcement in 1874 by the New Haven Board of Education of the closing of the last separate school for Negroes. It was appropriate that the Rev. Amos Gerry Beman, militant Negro pastor, should be chosen to offer thanksgiving in the State Legislature when the Fifteenth Amendment was ratified. The development of Negro churches and fraternal societies, and their continuance during periods of financial stress, and the gradual evolution of a Negro elite are part of an engrossing history reaching back to the days when a wealthy autocracy controlled politics and the select enjoyed the best places even in the house of God.

In the North, the author says, the social climate surrounding the Negro has genuinely improved, but vulgar opinion, remote

from intellectual influences, has remained relatively unregenerate. Interest in Negro health and social conditions is shown by most philanthropic agencies, but racial discrimination still keeps the Negro from fields of opportunity that would lead to the disappearance of much of the petty crime and loose morality that poverty engenders. The only conspicuous exception to Negro exclusion from white-collar employment in New Haven has been in government service, but even here there is reluctance to hire colored girls for stenographic and secretarial work. As regards the Negro, private industry follows the crowd. Only in the rising social consciousness of the world, Mr. Warner believes, is there promise that eventually the Negro will enjoy a new and more genuine Jubilee.

—T. F. D.

FUNDAMENTAL SOCIOLOGY. By E. J. Ross. XIV plus 698 pp. 1939. The Bruce Publishing Co. Milwaukee. \$3.00.

THE present volume is, as the name would connote, a textbook for college classes. As such, it includes the usual systematization of subject matter, study questions, bibliographies, index, etc. However, it is also a practical demonstration that a specifically Catholic sociology is possible. For it combines better than any previous work, the reviewer believes, the findings of sociological observation and the principles of Catholic social philosophy.

Such an approach to sociology will, of course, be severely frowned upon by secular sociologists. As the author observes in her preface, the modern writer in this field tends to follow the positivism of Comte and to give adherence to the view that sociology consists merely of the "observation, description and classification" of social facts. This leaves no room for interpretation or for the introduction of psychological or ethical principles into its subject matter.

It is hard to describe adequately the remarkable synthetic job that has been accomplished in wedding Christian thought to the social scene. For those whom footnotes delight, one indication of this admirable blending would be the titles of some of the works cited. We find Aristotle's *Politics*, The Book of Exodus, and Leven, Moulton and Warburton's *America's Capacity to Consume* all quoted within a few pages of one another.

Dr. Ross ranges over the whole field of social problems, everywhere with consistent scholarship and awareness of up-to-date tendencies. She appears to be as familiar with the structure of the pituitary gland and with its effect upon behaviour as she is with the practices of modern penology. Her treatment of the interracial issue, is particularly praiseworthy and well-informed.

Treating Immigration and Race Problems jointly and devoting thirty-one pages of the text to them, she summarizes the Negro's historical background and his present plight; compares the white and black races according to many significant social traits; outlines, with appropriate emphasis, the more discriminatory practices which the Negro incurs and gives an account of what Catholics have done and are doing in the interracial field.

—F. S. M.

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